

Chautha Kadam

Jainism Reader IV



॥ Acharya Shree Vidyasagaraya Namah ॥

Inspired by
Munishree Kshamasagarji
whose blessings make everything possible

GREATEST WONDER IS IN OUR TRUE EXISTENCE !

THIS BOOK IS WRITTEN WITH THE INTENTION OF EXPERIENCING THE TRUTH OF NATURE. WORDS AND DEFINITIONS USED HERE CAN IN NO WAY BE COMPARED TO THE BENEFITS FROM SELF-EXPERIENCE. HOWEVER IT INTENDS TO ACHIEVE THE DEEPER MEANINGS AND HIGHER LEVELS OF UNDERSTANDING.

CHAUTHA KADAM

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Digital Imaging	:	Yamini Sethi Jain
First Edition	:	September 2019
Price	:	Rs.200
Availability	:	Shri Arun Sethi, +91- 93025-34572 Anand Bhawan, 577, M G Road. Indore - 452 001, India
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The fact of a living being



According to science, living beings are organisms consisting of a cellular body and are capable of life functions like metabolism, reproduction, growth and development.

In the spiritual science, living being lives in two states – pure and impure. Only its impure state is identified with physical properties. The natural pure state of a living being is identified as a non-physical "Consciousness".

In the pure state, a living being is absolute consciousness devoid of any physical body. It has the power of knowingness and perception. It is known as the Soul.

The impure living being's consciousness resides in a physical body. It knows and perceives through the five senses. It may have mane-ability to think and vachan-the ability of speech. Kaaya-the body, also has breath and has a lifespan.

Did you know: It is because of impurities* that a living being gets a physical body and the body-supporting mechanisms.

*Impurities are the karm particles described in later chapters.

In my human experience I have a body with ten functions: - I function from five senses; I act in three ways (mind, speech and body); I breathe; I take birth and die.

Qualities of the Soul

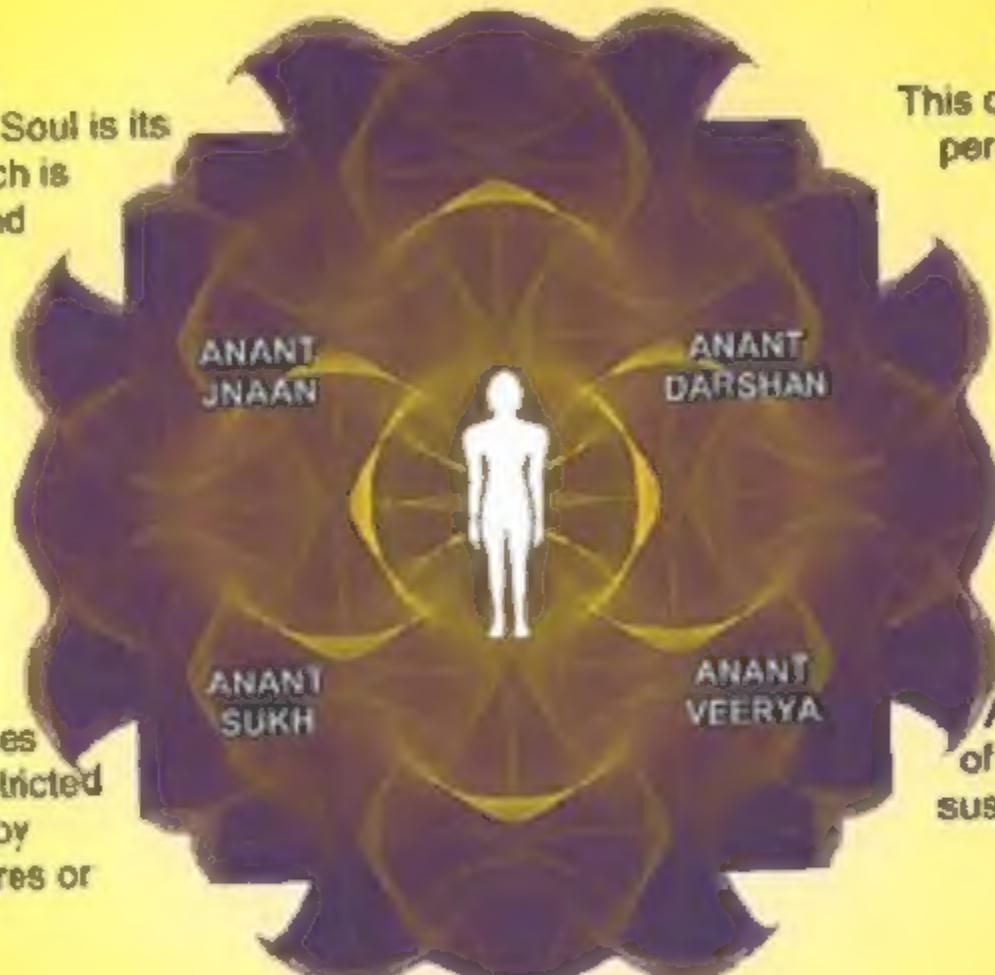
The Soul of a living being has four main inherent qualities:-

Infinite Knowledge

The knowingness of Soul is its Inherent quality, which is encompassing All and does not depend on any external source. This knowingness is not bound by time and space.

Infinite Bliss

The Soul experiences independent, unrestricted and uninterrupted joy (devoid of any desires or emotions).



Infinite Perception

This quality of a Soul is to perceive all substances and their constantly changing states.

Infinite Potential

A Soul has the quality of immense potential to sustain itself in its purest existence.

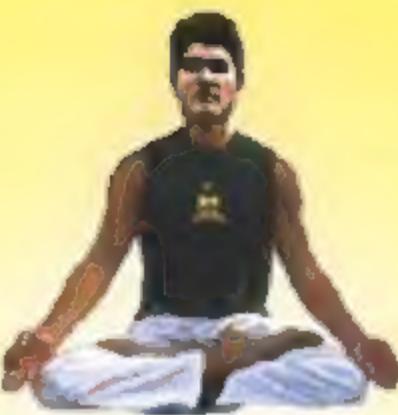
*The Soul enjoys its infinite qualities. There is no insufficiency in this state.
I seek my purest state.*

States of a Living Being



Outward focusing

This is the impure state where a living-being's focus is on various worldly aspects, for example, needs and desires like food, health, shelter, relationships, shopping, finances, emotional health, etc. These life situations are considered essential for its sustenance. It does not understand that those are external to its core being and leads to neglecting Soul's inherent qualities. These living-beings are generally unhappy due to external dependence.



Inward focusing

In the awakened state, a living being is focused inward towards Soul and its bliss. The pleasures or adverse situations does not excite anymore. It seeks self-improvements to attain purer and purer states. A living-being with an inward focus is like a lotus flower that blooms in muddy waters and yet remains unstuck by the surrounding dirt.



Being in the Pure state

In this state, a permanent focus is solely on Soul's non-physical existence. Such a living-being lives freely experiencing its own boundless qualities. The entire Universe is known in its ability of infinite knowingness and perception. World is perceived to such a Soul as such - just the way it is.

What stage of Soul is ours? (Differentiating people based on their beliefs):

Our life experiences have developed certain beliefs in us. These beliefs keep on changing, from living a life based on physical body experiences to perceiving the Soul within us. Here are few beliefs that are worth pondering upon:-

Self-centered:-

"I am my body and I am identified based on my social status. (My existence began with my birth and will end when I die)".

This person tries to gather as many experiences and accumulate as much material gains as possible in his lifetime. When such a person cannot achieve his dreams he feels frustrated.

Self Centered



Self realizing – activity focused :-

"I am more than just my physical self. My actions define who I am. My actions have consequences (karma) on my future. I am defined by my failures and achievements"

This kind of person is morally bound to his activities. He knows that his actions influence others and his future self. Although he realizes that he is more than the physical self, he is still fully involved in his actions. He cannot recognize his true self and considers his activities as the whole and sole. Such a person goes on functioning with the desire for a better future, trading his today's happiness for tomorrow's security.

Self Realizing
Activity focused



Self realizing – thought focused:-

"I am not my actions. I am the thought behind my actions. At any moment my thoughts define me. With my positive thinking, I can achieve whatever I want in life"

Such a person believes that thoughts are the basis of any activity and he can tweak his thoughts to fulfill his desires through the appropriate actions. He believes that his thoughts are his true self. However he doesn't realize that his thoughts are actually being controlled by his very own desires and insecurities. Such a person may become completely self-directed by his ego. His belief in the power of his thoughts is grounded in material and emotional needs and thus limiting his soul's true potential.

Self Realizing
Thought Focused



Self realizing – feeling focused:-

"I am not my thoughts. I am the feelings that lead to my thoughts and actions. It's my feelings that clearly define the kind of person I am. If I stay in a positive feeling zone, my thoughts will remain positive and I will be amply rewarded in life."

He understands that thoughts are different from the actual experiences. He is constantly aware of his emotions and tries to manage them. When he feels angry he will try to control his anger. However suppression of negative feelings may lead to an emotional breakdown. He needs to realize that it is only after letting go of his attachments to his emotions that he can start to experience his state of inner harmony.



Self Realizing
Emotion Focused



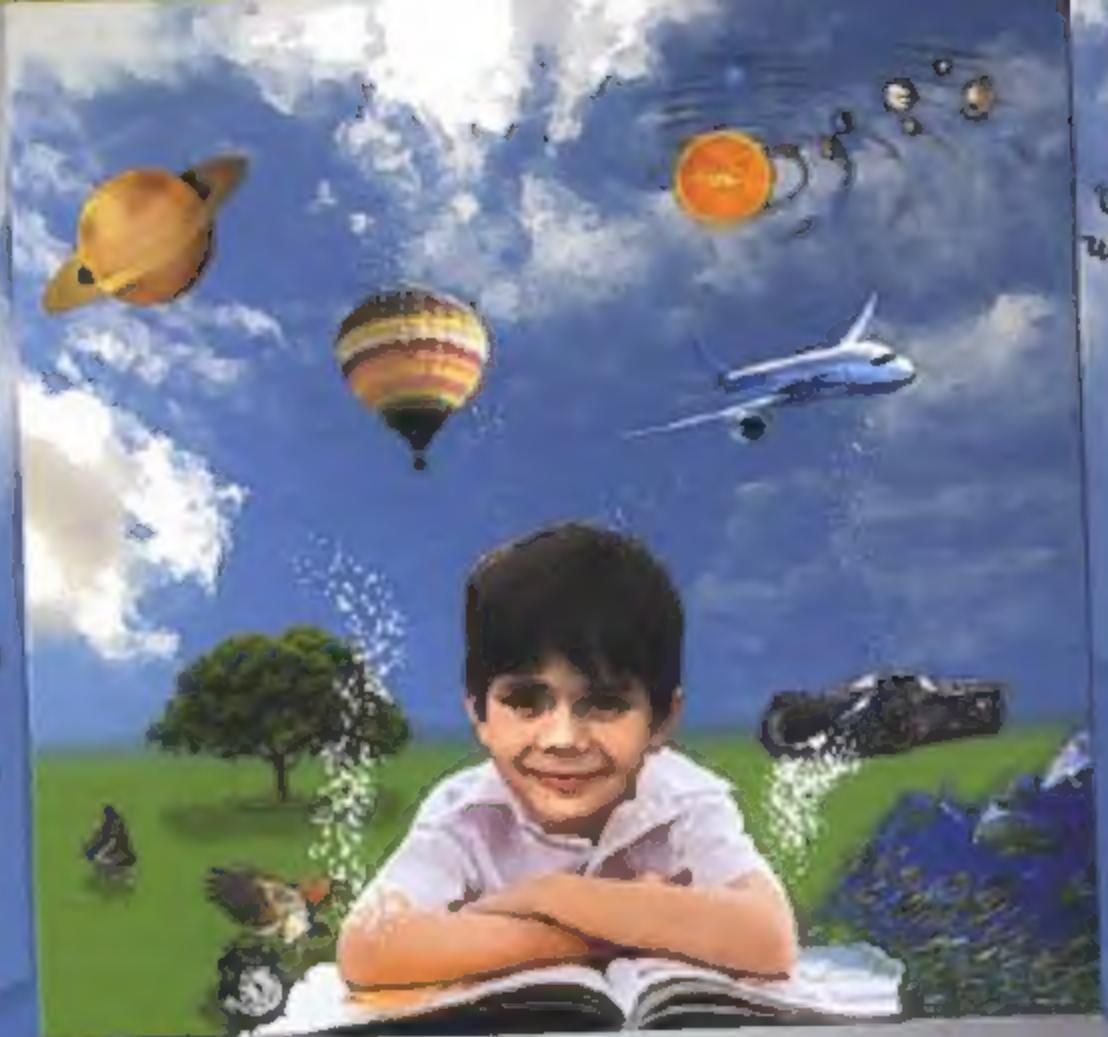
Soul realizing :-

"I am not my desires but I am the Source in which the feelings of like and dislike surface. The Source within is a pure soul (with its infinite attributes) which is independent of likes or dislikes. The likes and dislikes that I see surfacing, are the result of my worldly dependence and attachments."



Soul Realizing

Six essentials (dravya)
A living being: Soul
Jeev dravya
Its body: Matter
Pragat dravya
Its mobility: Motion
Dharm dravya
Its stay: Time
Asthram dravya
It occupies: Space
Akash dravya
Bounded by: Time
Kaal dravya
All six essentials
make up the
Universe



Did you know:
Universe is eternal
with no beginning
and no end and
exhibits changes
constantly.



Constitution of the Universe

The Six Essentials

The Universe constitutes of Soul, Matter, Motion, Halt, Space and Time - Six Essentials aka Dravya. A dravya is made up of two things: innate permanent qualities and changing forms, e.g. body of a tree may change into wooden articles, or may decay into earth or turn into ashes. The object is transformed but the fundamental qualities that form an object continue to remain. Similarly *jeev dravya* - a living being changes into various forms but its innate quality of perception and knowledge remains permanent.

Soul is the Living essential aka *Jeev dravya*. Soul has permanent qualities of knowingness and perception.

Matter aka *Pudgal dravya* is the physical object composed of indivisible sub-atomic (*paramaanu*) particles. It has innate properties of form, taste, smell and color. *Pudgal*, when in a combined state can be measured and described. Some examples of *pudgal* are solids, liquids, gases, light rays, sound waves, mind waves (thoughts/feelings) and karm waves (made of karm particles).

Motion aka *Dharm dravya*, whose inherent quality is to provide thrust for the movement of (moving) living beings and *Pudgal*. A moving wheel keeps on spinning with the support of Motion essential.

Halt aka *Adharm dravya* is the opposite of *Dharm dravya*, with the inherent quality to halt the motion of living beings and *Pudgal*. A moving wheel comes to a halt with the support of Halt essential.

Space – aka *Akaash dravya* is the space within and outside the Universe. It provides accommodation to all other essentials.

Time – aka *Kaal dravya* supports modifications in all the essentials (including in itself) from one moment of time to the next.

From a living being's perspective, the Universe is going under constant modification with every minute unit of time. However in reality, Kaal is only helping in providing chronology to the modifications but the actual modification is a quality of each of the six essentials.

Soul (jeev) is the only living essential, the other five essentials are non-living (ajeev) These are Matter, Motion, Halt, Space and Time.

Among all the six essentials, only the matter(*pudgal*) is physical in nature. Rest five - the Living, Motion, Halt, Space and Time are non-physical in nature, and cannot be studied by any physical instrument. They can be completely known only to the Soul due it's quality of knowingness.

Did you know: A living being's desires leads it to interact with *pudgal*. When it drops the desires, the matter is perceived as just that, object. Thus, in pure state, the living being has no opinions of the object, the object only reflects in the Soul's knowledge. Just like a mirror, which reflects the objects the way they are, without being affected by the heat, cold, wet, dryness of the object.

FAQ: Making of the Universe - Our World

There are six **Common Qualities** in all the essentials. These qualities are eternity (are eternal), changeability (constantly change state), measurability (can be experienced by us), spatiality (occupy spatial points and have a form), individuality (are not convertible into one another and have inseparable distinct qualities) and functionality (having a function). The Universe can be understood better with the help of both 'common qualities' and 'individual qualities' of the six essentials.

Who created the World?

The World is made up of the six essentials each of which have innate common qualities of self-existence and being eternal. Thus, World is self-existing (with no God or any external entity creating it) and with the characteristic of changeability with permanence. This means, World is eternal with no beginning and no end and exhibits changeability of its form.

Is the World expanding or collapsing?

The World remains where it is and does not expand or collapse. The Space within the World which contains all the other five essentials stays permanent in its defined shape. Also, the Motion essential occupies the whole space within the World and does not expand or contract ever. This allows other essentials to only move within the space of the World.

Also, all the essentials have independent identity and under any circumstance they do not transform, into other dravya or lose their identity.

What is the basis of the World?

Each of the six essentials have distinct qualities. They define their individual functionalities. Also, the way these essentials work in tandem with each other forms the basis of the World.



How do we know that the World is made up of six essentials?

Each of the essentials has the measurability quality which means that they can come in the experience of all living beings. An impure living being can experience only the Matter essential. However, a living being in its pure state only can experience the non-physical essentials (Soul, Motion, Halt, Space and Kaal). The impure living beings cannot attain this knowledge.

Will the World become static?

The six essentials never stop functioning, due to their innate quality of functionality. Thus, the World will never stop. Every essential also constantly changes its state and thus it is not static. For example, the state of a growing apple on a tree changes from sour to sweet with respect to its taste quality. The body of apple in turn changes its state by undergoing decomposition.

Where is this World?

It is the Space essential that determines the location and shape of the Universe. Space has two subparts. One subpart (Space outside the Universe) stretches infinitely in all directions and contains the other subpart (Space within the Universe). This other subpart which is commonly known as the World, has a defined shape and contains all the essentials.

THE FIVE LEVELS OF CONSCIOUSNESS

At the first moment, living being has a focus of ten. This is the initial attitude of the *Adhika Parinamaanik bhaav*.

At the second moment, living being has a focus of five. This is the attitude of the *Adhikarik bhaav*.
At the third moment, living being has a focus of three. This is the attitude of the *Adhikarik bhaav*.
At the fourth moment, living being has a focus of two. This is the attitude of the *Adhikarik bhaav*.
At the fifth moment, living being has a focus of one. This is the attitude of the *Adhikarik bhaav*.
These are our *Audayik Bhaav*.



When a living being has outward focus, it reacts with its emotional self. This leads to continuation of its worldly life. However, when a living being begins to develop inward focus, it does not react with its emotions, and chooses more and more clearly, by maintaining right faith or true conduct. (These are *Apashamik bhaav*).



At the first moment of becoming pure, an inward focus, living being gradually begins to react with its karma. It is then the Soul's innate qualities of *Infinite Knowledge*, *Infinite Perception*, *Infinite Bliss* & *Infinite Potential* are manifested. The experience of innate qualities is *Kshayik bhaav*.



The living being's consciousness varies due to obstruction caused by degrees of karma. (These are *Kshayopashamik bhaav*). At the first moment, including the enlightened ones (kevins) have the same ability of infinite knowledge and perception in their Soul. However, in their worldly state, each being has varying degree of knowledge and perception.



Making of a Living Being

Every time a living being takes birth, it undergoes certain fundamental developments to sustain its physical existence. These take place in six stages for human beings after the Soul enters its mother's womb. Six stages are their six abilities. Ability to assimilate material to form the physical body develops first. Second is the formation of blueprint necessary to make the physical body. Third is ability to form its five senses. Fourth is the ability to breathe. Fifth is ability to use speech vibrations. Lastly, ability to think and ponder. Each of these abilities take less than forty-eight minutes for their completion.

Did you know

The capacity to develop the six abilities vary in each living being and is dependent on the living being's karmaan body (karm).



Body of a Living Being

It is made up of Matter Energy and is composed of three separate bodies. These three bodies coarse and subtle in nature work in tandem to give a living being its physical body and its spiritual functions. The form of a living being is the outer shape of this physical body. We have an outer body, inner body and subtle body.

It is the densest body that can be perceived by the senses. The very fat of the being is an example of the coarse body. A living being communicates with the external world through its sensory perception as mind, speech and behaviors. It sustains itself through the physical breath. The body has a limited life span and is constantly changing.

Luminous Body - This body in the order of decreasing density is the "Luminous" or "Ethereal" body. It is made up of waves or vibrations of minute matter particles which are etheric in nature. It has whitish rays (of course similar to that of a sea shell) that energizes the physical body. It is responsible for metabolism like digestion of food. Worldly beings are attached to their luminous body until they attain a pure state.

Karmic Body - This physical body is the least dense of the three bodies. It is made up of special kinds of matter particles known as Karmic Particles. As and when a living being performs an activity through its mind, speech or body, Karmic matter particles of various kinds explained in later chapters get drawn towards the Soul and bind with it. These Karmic particles are accumulated over one's life spans and as they shed from the Karmic body, one is born again. Thus they go through a never ending cycle of being. This process of accumulation and shedding of Karmic particles continues until the cycle of birth and death



Karm (KPs)

'As we sow, so shall we reap' is commonly paraphrased to understand the law of Karm. In general we think Karm as a cause and Effect theory where good deeds eventually result in rewards and bad deeds result in punishments. These rewards and punishments (in the form of current life situations) are like attractions caused by a living being's own previously performed deeds of mind (thought) and body. Therefore, the law of Karm is also referred as 'Attraction theory' where whatever we do or think, we will attract in our lives likewise.

John philosophy goes further in defining the nature of Karm by visualizing their physical existence in the form of sub-atomic particles

What are Karm Particles?

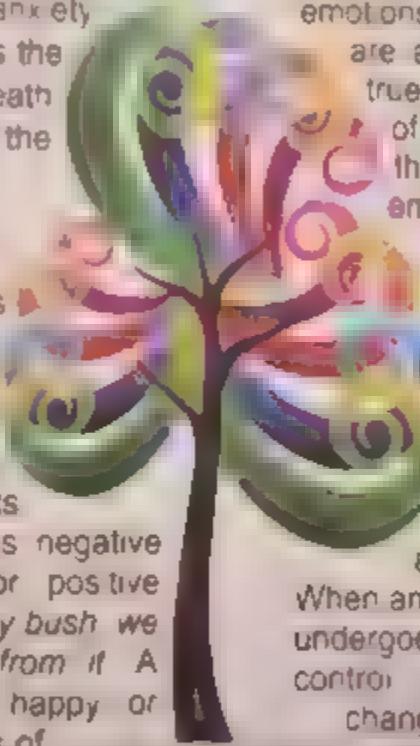
KPs are matter particles and are so minute in nature that they cannot be perceived by any material instrument. They are the basic constituents of a Karmann body. They have two key properties. Firstly, they exhibit attraction towards and form bonds with the Soul (like the presence of water in milk). Secondly this bondage with Soul has finite duration and in due course of time they mature and disappear.



Did you know

KPs behavior of attraction to a Soul is similar to that of a magnet attracting charged particles. Here magnet = the living being and iron-bonds = the Karm particles.

As a living being, the soul is bound to KPs. These KPs are the result of past life and present material actions. A living being desire a higher state of power. This desire leads the soul to be bound to KPs. KPs is inherent stable state, a permanent state of anxiety and fear. Not only this, KPs confines the soul to endless cycles of birth and death until final shedding away of KPs by the living being.



What are the fruits of Karm?

The fruits of KPs are the life events experienced by the living being. These fruits are determined by the quality of earlier activities (of mind, speech and body) done by the living being. For example, negative thoughts and activities attract KPs which has negative impact on life and vice versa for positive thoughts. By planting a seed of thorny bush we cannot expect sweet apple fruits from it. A living being spends its life as happy or unhappy while experiencing the fruits of Karm. Whereas an enlightened-being becomes indifferent to the fruits of Karm and chooses a state of equilibrium. This leads to gradual shedding of KPs and the Soul's inner beauty starts to shine through.

"I, practice Karm in the direction of pure state by getting rid of my impure state."

Karm fruition matures in due time

The ripening of Karm may not be immediate. KPs mature and fruition takes place in appropriate circumstances which means the combination of people and events in space and time. This fruition of KPs may take in future births or may take place instantly.

Responding to a circumstance with emotions

We respond to various events in our life with emotions. Emotions generated in a living being are also the KPs. KPs only influence the true nature of the Soul, they are not a part of the Soul. When we don't understand this, we react to KPs with further emotions.

Does Karm decide a living being's fate?

It seems to us that life experiences good or bad are a direct result of certain events. In reality however events only occur to facilitate the fruition of bonded KPs. Our past actions and deeds bounce back to us. When an event unfolds the Soul independently undergoes changes within itself. Soul has full control to choose the direction of these changes. Thus circumstances or KPs are mere catalysts. Therefore the answer to this question is: No.

Why should we get rid of Karm?

The binding of KPs with the Soul clouds the Soul's purity. A living being then misunderstands the fruits of the KPs as its own nature and reality. This notion is fundamentally untrue. By getting rid of KPs true nature of the Soul can be realized.

Insight into some common beliefs

"If despite my goodness, I face sufferings then this suffering is a result of my previous deeds" Such belief instills a feeling of helplessness.



"I am my emotions and I cannot control them. If I feel angry, I must play my attitude." People with such belief consider themselves as short tempered. This character is not true nature. These characters are generally formed by their past experiences.



"I am an independent individual who can live life in my own way. I have my own problems to deal with and I am not there to make life easier for others" Such belief instills a survival instinct and makes a person selfish



"If I do good, good things will happen to me and if I do bad things, bad things will happen to me" – is a common belief. This belief leads to fear or expectations from the future

"If I am doing the right thing, I expect to be treated well and if mistreated then that's not fair" – this belief is also based on expectations and makes life feel unjust. It leads to frustrations and feelings of unfairness.



Understanding of karmas changes our focus from external world towards our inner self. Our life experiences are then seen as our own creation in totality and we can stop blaming external factors for them.



Thus all our personal experiences are created by us through karmas and others cannot be held responsible though it may outwardly seem so.

Karm-univers and



The responsibility of our feelings rests on ourselves. We can choose to not have anger, ego, deceit and greed to encourage our actions. These are emotions that do not define us. They are there due to our beliefs and due to past karmas.



Other people's creation of circumstances are their own responsibility. Their life takes shape due to their own karmas.

Others may seem to influence our life but, they are only catalysts in bringing forth our experiences.

Did you know: The effects of karmas are not short lived. Karma stays with the living being in the cycles of life and death, living being thus suffers in every life due to its attachments with karmas and non-recognition of its true nature.

The attraction of favorable and unfavorable incidences: Why? How?



EIGHT KARM PARTICLES

Why am I possessive and
greedy sometimes deluded

Why am I

human being

What are the
characteristics of my body

Karm related to ability to know and perceive :JKPs & DKPs

1 JKP's The Jnaan aavaraneeya karm Knowledge Obscuring' Karm Particles

JKPs cloud the Soul's quality of pure and infinite knowledge. JKP's are the reason why living beings have incomplete knowledge. (Some can understand well, some not, need to put in extra efforts and others may not understand at all.)

Cause of attraction: JKP's are attracted to one's Soul when one becomes jealous of other's knowledge, or is not willing to share knowledge with others, or fabricates false facts. Other reasons include feeling proud of one's knowledge, gaining knowledge using dishonest means and selling and misusing knowledge.

Ways to avoid JKP's: Being respectfully towards and sharing true self knowledge which pertains to knowing the qualities of Soul, with all those willing to learn.

*'What is the reason
for lack of awareness?*

2 DKPs . The Darshan-aavaraneeya karm 'Perception Obscuring' Karm Particles

DKPs cloud one's infinite perception. These are the reason why living beings' sensory (five senses) and non-sensory (sixth sense) perceptions are diminished.

Cause of attraction: Tales of un-awareness like being lazy, too much sleep, stress, excitement and improper usage of reasoning or senses (listening to loud music, overdoing television, perforating with smells, adding too much spices for tasty food etc.) All the factors attracting JKP's will also attract DKP's.

Ways to avoid DKP's: By being alert and awake, using one's senses properly and efficiently, avoiding excess stress or over indulgence, and doing daily chores such as studying, sleeping, eating, eating and working at proper times.

Karm related to pains / pleasures and delusion VKPs & MKPs

1. Trigunam

2. Pardusas

3. VKPs The Veda-neeya karm

For the sake of the Vedas

VKPs hinder the blissful state of a Soul and keep the living being swinging between grief and joyfulness. They are the reason why a living being feels pain & suffering, exaltation.

Cause of attraction: VKPs are attracted by reacting to events in positive or negative ways. For example, fear and remorse when someone criticizes us or being angry when someone praises us. VKPs are also attracted when one lives a direction-less where one just goes on reacting to external events.

Ways to avoid unsupportive VKPs: By managing our reactions we can choose compassionate, reverent, less empathetic towards the living being. Lessened fear, anger and greed saves one from reacting violently and self-righteously. These choices can result in avoidance of unwanted VKPs of sadness to create more positive & attractive & desirable VKPs of joyfulness.

4. MKPs The Mooha-neeya karm

Delusion, Egoism, Kali & Particulars

Souls inherently pure and blissful ~~will~~ ^{can} only. However, a living being gets deluded and lacks clarity due to the presence of MKPs. Without the sense of its true self, the living-being starts accumulating material possessions for its pleasure. Delusions cause suffering and forgetting of the innate qualities. For example, a person thinks that the house belongs to him in spiritual sense this is a false belief. He's attached to the brick-and-mortar structure and tries to achieve a sense of happiness looking after it. When a neighbor builds a bigger house, negative emotions seeps in and the person starts feeling the pain. However, in the presence of clarity the person is emotionally stable under both conditions.

Cause of attraction: Pleasure and pain that we perceive from material belongings is the root cause attraction of MKPs. The very core of such delusion is one's ego. We derive our worth from the ownership of physical objects and people. Our desires become the point of attraction for more desires leading to a web of desires.

Ways to avoid MKPs: A watchful attitude towards our behavior, speech and emotional activities helps us identify our likes and dislikes. Let us see how to do this. In a situation we normally react based on our previous experiences and beliefs. At such times, making an effort to see the same event differently, for example, How would I take action? Do I not have any personal (selfish) interest or disinterest in the matter? Such thoughts will allow re-framing of our actions.



'Why am I possessive and sometimes deluded?



Karm related to births and body forms AKPs and NKPs

1.1.1.1
Karm Births



5. AKPs - The Aayu karm 'Birth Defining Karm Part'

Soul is eternal. It is body less. At birth, it gets attached to the body through the cycles of birth and death. At the time of death, the soul leaves the body taking it with it. Soul is confined in a body from AKPs. The soul is born again with the soul the next birth, in which body form depends on the Karm.

Cause of attraction The kind of AKPs one has attracts the prominence of emotions one has towards all other creatures. For example, being simple, devotee, guru, a thief, a killer, a briancer, a

Ways to avoid unsupportive AKPs One can avoid AKPs by not indulging in unjust behavior, chasing of desires, anger, greed, pride, attachment, etc. In human birth in which one can make efforts to avoid AKPs, one can avoid briancer, animals, plants etc. in heaven and hellish bodies.

Unsupportive AKPs are accumulated by immoral behavior, like, unjust behavior, chasing of desires and excessive sensual indulges, schism, pride, attachment, etc. In human birth in which one can make efforts to avoid AKPs, one can avoid briancer, animals, plants etc. in heaven and hellish bodies.

6. NKPs - The Neem Karm

Environmentally Defining Karm Principles

NKPs determine a living being's body structure and properties. For example, NKPs are height, weight, strength, appearance, etc. among the ninety three characteristics of the body. When a living being becomes devoid of NKPs it frees itself from the physical state. So, it reveals its innate quality of being unperceivable by any physical instruments or sensory organs.

Cause of attraction NKPs are accumulated due to attraction or ill regards for others as well as one's own physical form. Good regards lead to attractive body whereas ill regards lead to repulsive, deformed body structure.

Ways to avoid unsupportive NKPs Not discriminating each other based on one's physical body would avoid the repulsive body for oneself. One can choose to live in respect to all from knowing that every being has same qualities of the Soul within. This should free us from the body towards the Soul.

What defines the

height, weight, form, body,



Karm related to status and obstacles : GKPs and AnKPs

Why am I born
in a righteous family?



7 GKPs The Gotra Karm Hurdles Causing Positive Status

GKPs determine the status of a living being and give them a high social status. However, a human in true sense is free from any such ranks. GKPs are the living being in its social standings and disturbance in harmonious life are

Cause of attraction: GKPs are a result of considering oneself better or inferior compared to others. GKPs are also formed by praising others valuing one's present status

Ways to avoid unsupportive GKPs: Choosing to respect each other, the differences of culture, caste and status would avoid the unwanted KPs

Why I always don't get
everything that I wish for



8 AnKPs The Antaraaye Karm Hurdle Causing Karm Particles

The Soul has a natural ability to exhibit its full potential. AnKPs limit the ability to express our potential and thus keep us from achieving

Cause of attraction: AnKPs are a result of negative thinking and creating hurdles for others as well as for oneself. AnKPs are also easy to attract when we feel others or ourselves don't deserve something or when helping others with the feeling that they are incapable of helping themselves (Spoon feeding - not letting others to get rid of their dependency)

Ways to avoid AnKPs: By selfless devotion of time, finances, and material efforts in the right direction

KPs and Silent KPs

Destructive KPs aka Ghaatiya Karm Prakruti

These KPs completely modify exhibition of Soul's infinite qualities. They are known as destructive KPs. They destroy the pure expression of the Soul. The living being's infinite express is of the knowingness, perception, bliss and potential.



Silent KPs aka Aghaatiya Karm Prakruti

These KPs are silent in nature and do not hinder the exhibition of infinite qualities. They are VPKPs, NPKPs, GKPAs and AKPs known as silent KPs. In other words, presence of feelings, a body, a status and a life span do not hinder the expression of Soul's infinite knowingness, perception and potential.

Silent KPs are both of supportive and unsupportive nature. Whereas the destructive KPs are always of unsupportive kind.

Supportive KPs and Unsupportive KPs

Supportive KPs - SKPs aka Purnya Prakruti

There are certain KPs that support a living being on its path to purity. These are known as *supportive KPs*. They allow courage, self-confidence, who possess some vision and other optimistic qualities. These qualities are indispensable in the process of becoming pure and thus desirable by a living being. For example, a person having born in the company of virtuous people may develop virtues at a very early age. These are supportive *gotra karm* (GKPs).

Unsupportive KPs aka Kripa Prakruti

These KPs, which hinder the path of purity and thus are undesirable. They are usually caused by carelessness, creation of hurdles, pain and suffering. These are known as *Unsupportive KPs*. For example, a person born with a physical disability may take longer to realize that the Soul is in misery, as he would be preoccupied with the disturbance from his deformity. These are the *unsupportive naam karm* (NPKPs).

Accumulation of **Supportive KPs**

... by managing of **passions**. We can avoid the negative KPs. For example when we are angry and resentment. This will bind us in conflict at that time and shifting to different place. Similarly when we are in pain we can accumulate the KPs by choosing to be calm despite the pain. This is the way to accumulate KPs.

Effect of consciously choosing positives. The sKPs and uKPs are the positives and negatives respectively in our daily life. Harms caused by the presence of negatives is evident. The positives make our life journey easier and rewarding. When a person removes the negative efforts toward staying in only positives, he becomes awakened.

In the absence of realization of truth, even supportive KPs would not be able to rescue person from sufferings. Our sets of belief creates a false vision, with which we perceive the positive aspects of things. Presence of supportive KPs, only make our efforts easier. However, in the absence of true perception even though supportive, such KPs would not be helpful. One step forward would be to recognize each and every false belief and discarding it.



When a person becomes enlightened, he does not differentiate between sKPs and uKPs. He becomes one with his true nature. His true nature is the infinite wise Soul state, which is eternal and immortal.

He loves sKPs and hates uKPs.

Letting go MKPs

False identity

Our likes and dislikes are one of the main causes of bondage of the karmas to the Soul. A living being is full of desires and unable to recognize its true identity due to the presence of MKPs. We know that excessive consumption of alcohol can make a person lose his sense of judgment. Similarly, MKPs cause a sense of attachment with things where one is not able to understand the difference between truth and falsehood.

Web of illusion

A child had a cookie and imagined it as a full round moon. She then took a bite of it and re-imagined it to be a half moon. She took another bite and now the new shape of the cookie looked like the Brooklyn Bridge. She held onto this fantasy and finally she puts the remaining cookie piece into her mouth and it is gone. As it vanished, she is hit by a feeling of dismay and cries out "I have lost my moon and my bridge!!" Similarly we attach ourselves with worldly things and people, not realizing that these are transient in nature. This is precisely how MKPs keep our Soul in an attached state.

Giving up MKPs

Our thoughts and beliefs constantly revolve around our aversions and likings. We tend to seek pleasures in this world with the help of passions of anger, pride, deceit and greed. It is only after we quit our attachments and aversions that we get a true picture of reality. As in truth, Soul is blissful and doesn't have any desires. Once this begins to happen, MKPs loose their grip on the Soul. Not only this, the attraction of further MKPs (false beliefs) also stops.

Two types of MKPs dMKPs and cMKPs

IN MKPs, MKPs are divided into two types: dMKPs and cMKPs. dMKPs are shown in the diagram below.

dMKPs are the MKPs that are openly and easily visible to the world. These are the MKPs that one appears without shame, and they affect the conduct of day to day living.

MKPs thus act in two ways. Let's understand it with an example. One may not be MKPs, and keep it secret, the secret of body. It is only when we are MKPs, and then it is revealed. This is MKPs, and it is the secret of Truth. We can see that MKPs are secret, and they are not revealed. For example, in the case of moral values, behaving in morality, how we live, what we do, and what we do not do.

False beliefs (dMKPs) stain our vision, knowledge and experiences

Consider a man standing under a street lamp. He is looking at a man walking towards him. If we see the man walking towards him, we would not (not) blame why doesn't he look for a man as gentle and kind-he tried our mind to what we see is based upon how we are perceiving him. When in the same way a man walks, because of our own beliefs and passions.



Our likes and dislikes dominate our life. Our actions and reactions are shaped by our passions and likes and dislikes and agenda of life.

A boy goes and plays with another boy just because the other boy is his friend. He likes and ignores the boy dominates his friendship. This sometimes hidden motives and act others as well as friends.

After recognizing my likes and dislikes, I discard the false in me to overcome the dominating MKPs and finding out my true self.

Truth about Emotions

The Soul inherently knows and perceives everything. It has, therefore, no tendency to think. Its pure, inde-
pendent qualities are its basis, and spiritual knowledge and practice.

Two categories of emotions

While seeking and protecting our interests we develop likes and dislikes. These feelings are categorized as **Likings** and **Dislikings**. Likings are positive feelings of attraction and Dislikings are the emotions of aversion for certain things in our life.

IPS and his likes generate passions which in turn become the driving force behind the nation and reduce the onset of these passions as they lead to gradually increasing the welfare of the people and the nation to realize and achieve its innate purity.

thoughts and its ability to pass on of itself. The author then states that the soul being better is that thoughts and can therefore be more easily passed on.

• If there is no such thing as a grand or final

...that which we like, we feel good about it
and that which we dislike, we feel bad about it

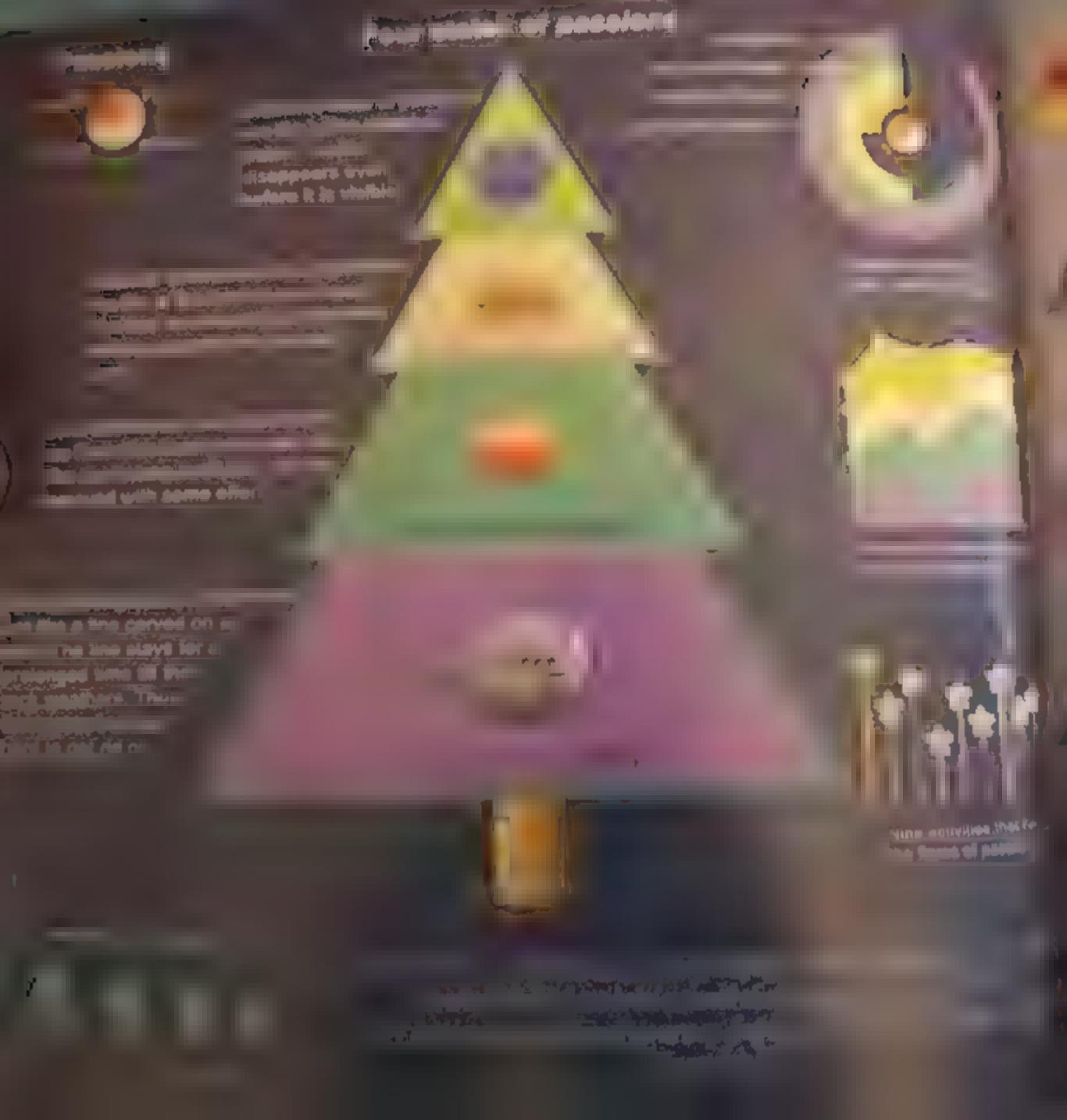
HISTOGRAMS OF THE PROBABILITY DENSITY FUNCTION

יְהוָה יְהוָה יְהוָה

TM TH Trial which is true nature of a thing
The way simply exists

Not seeing this TRLTH, instead perceive 29
in same other form.

is born into of MKPs in the form of false vision and likes-dislikes, but also gives opinions about the world, including oneself as well. These opinions further stain our vision and continues to give birth to "phantom of the reality". It is only in the absence of MKPs (as suggested by the Universal Truth) that the Universal Truth begins to come in one's experience.



Four Passions Anger Pride Deceit and Greed

In an individual at any given time there is presence of passions. Passions have four states viz. sheer bondage, semi-allowance, ultimate-allowance and brilliance. In each of these states the quality and ability of passions is different.

Each passion has four states

Sheer-bondage aka Anantaanubandha where passions along with false vishva are the cause of world v cycles. A king being lacks clarity in this state only when passions of this state are given up one attains clarity.

Semi-allowance aka Apratyakhyana where passions of strict part of conduct remain. When passions in Semi-allowance state are given up, one has conduct with partial vows.

Ultimate-allowance aka Pratyakhyana where passions obstruct ultimate pure conduct (maha-vrat). Once these passions are removed one has conduct with ultimate-vows.

Brilliance aka Samavatian where passions hinder infinite bliss state. The king here, since the passions in brilliance state are given up, the Samsara's misery of less is removed.

Duration in each state of passions

Sheer-bondage state has a duration of over 6 months and may continue up to 10 years. If a person driven by his passions may stay attached to his object yes, the state of sheer-bondage can go up to 10 months.

Semi-allowance state passions trouble the living being for a minimum of 6 months to 1 year. For example, e.g. a person may stay attached to his loved one for a long time he will stay in clarity in the worldly state in less than six months and will let go.

Ultimate-allowance state passions may stay for minimum forty eight hours to 6 months. For example, e.g. a person can self realize and overcome his anger within a short time of 1 year.

Brilliance state passions stay for less than forty eight hours to 6 months. For example, e.g. when they appear e.g. within a short time a person will self realize and overcome his anger within a short time of 1 year.

Passions vary in intensity within each state

A person may choose to manage a situation by reacting only instead of will increase his sins. For example, one may over react or not over react or even ignore any situation. Such cases the sheer-bondage state will continue (due to absence of clarity) if it vary in intensities it may go to milder states. Similarly there are variations in other states also.

An individual can have all four states of passions simultaneously

All the four states may exist at the same time. As the power of the self increases the individual gets rid of its passions starting from sheer-bondage first and gradually adding all the way up till the state. However a complete expression of a semi-allowance state is present only after getting rid of sheer-bondage state and so forth for other states.

Nine activities

Passions thrive on certain grounds. They are gossiping (talking), getting attached to and, avoided from things, sorrow, fear, focus on negatives, and pervasive of desire male, female and neither sex. We can also keep a check on our passions by avoiding these nine activities.

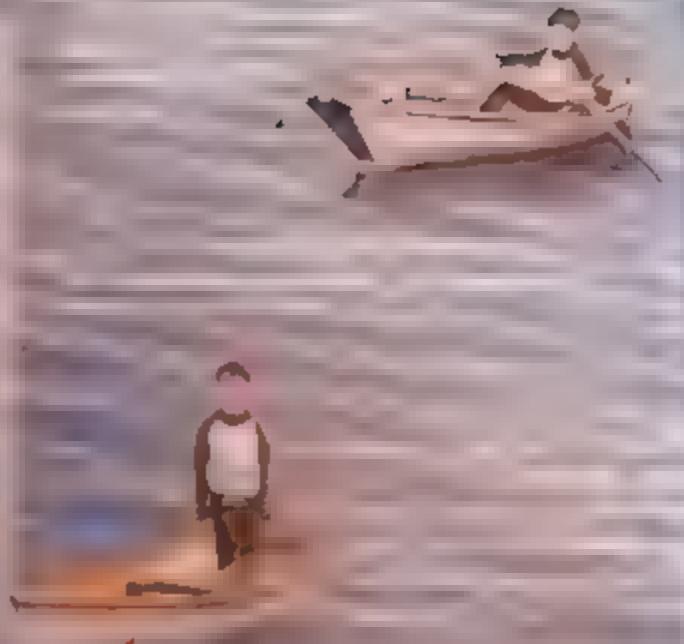
1 Ready of the Soul (Jeev Tatva) The Soul is he observe and the knower. It is eternal with an inherent ability (it exhibits absolute powers). However, it is unrealized in impure state.

2 Ready of the Non-living (Ajaev Tatva) Non-living do not possess the ability to know or observe. They however are self-sustained and undergo continuous modifications within themselves. It is the attachment of KPs (aavay) to the Soul (jeev) that makes a living being impure.

3 The influx of KPs (Aastrav Tatva) When a living-being gets engaged into worldly activities because of its Jeev, then as there is influx of KPs towards the Soul. This attraction of KPs takes place due to thoughts, words and actions.

4 The bondage of KPs (Bandh Tatva) This is the aggravated state of the Soul where the Soul bonds or attaches itself with the KPs. This state is known as bandh.

The result for captivation of the self or endless cycle of actions there is birth and subsequent misery of mind and happiness and despair. The soul thus is captured into captivity of its own body.



ENCOMPASSING WORDS

WISDOM AND KNOWLEDGE

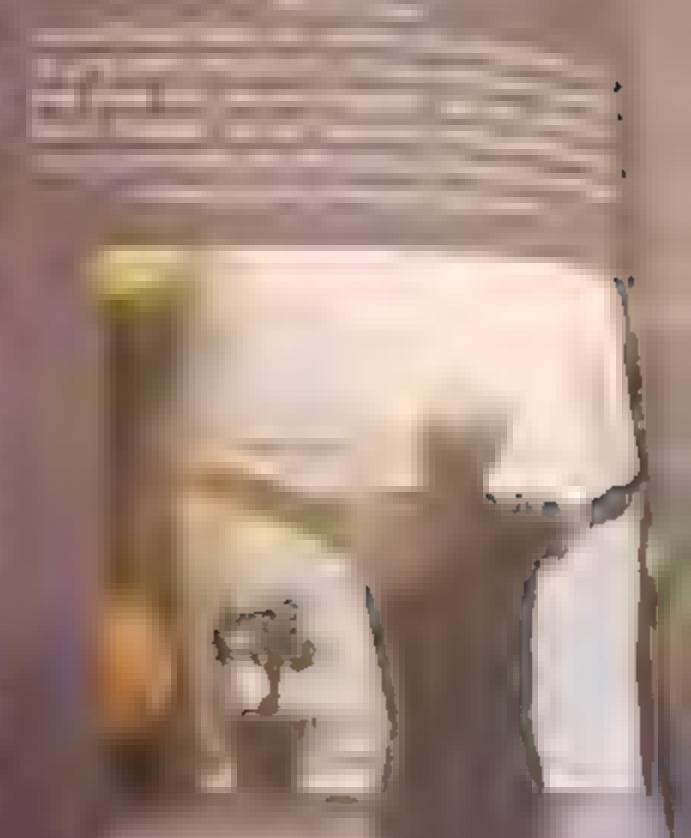
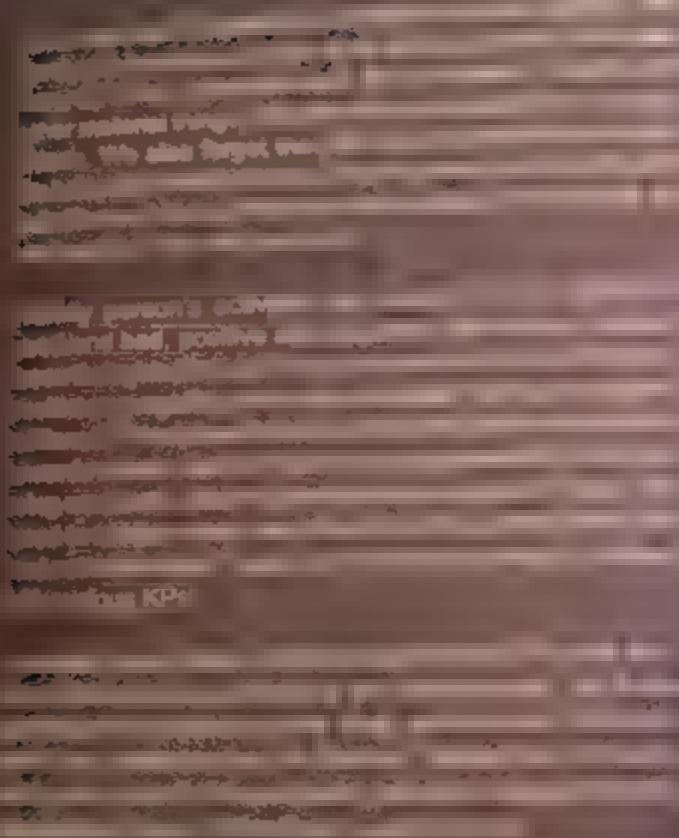
THE BRAHMIN IS UNTOUCHABLE



7. Pure state of a living being Moksha Tattva: In this state unbridled brilliance of the Soul is expressed. The living being sheds all KPs attached to its soul and attains purest form of itself (ultimate bliss. This state is defined as Moksha (Nirvana, Salvation or Enlightenment).

6. Shedding of attached KPs Nirvana Tattva: The Soul detaches itself from the captivated state. This happens when the living being discourses into say on its pure state. Under deep meditation and due to its inner faith which sheds previously attached KPs.

5. Shaving the mind of KPs Samanya Tattva: A being who desires to keep KPs in mind must shave them in the ways of stopping the KPs that is, say having virtue, self-reliance and restraining from worldly desires.





In general we perceive everything around us using our rational mind. We try to understand our world through various sciences like cosmology, biology, geology, mechanics etc. Further, we also perceive ourselves through the worldly possessions and responsibilities. Knowing all this will not lead us to our purpose in life. The purpose of one's life is to overcome our fears (and false beliefs), and attain most efficient innate pure state. Upon gaining clarity, the purpose of attaining the pure state becomes more prominent. He can see the difference between the materialistic world around him and his innate non-material nature. He starts to drop his possessive nature which accumulates things and pride. Thus, the true perception of reality begins....

The Ladder of Forteen steps of Innate Qualities

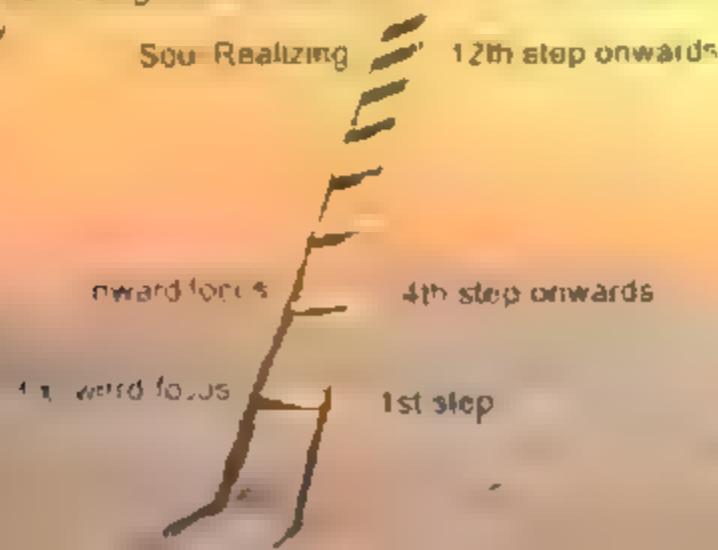
When we choose to become an inwardly focused being our worldly consciousness begins to transcend to a pure awareness. We gain clarity (samyak-darshan) and then we can choose our actions based on the clarity. Our actions comprise of getting rid of false beliefs and passions by giving up dMKPs and cMKPs, improving thoughts up to the point when emotions themselves are eliminated and Soul's bliss state is experienced. Our pure existence is the state of *Siddh* (known as Moksh). This process is understood in **forteen steps of innate qualities** aka *Gunna sthaan*.

Gunna sthaan, comprises of varied stages of a living-being based on one's emotions / passions (MKPs in the form of false beliefs, desires, carelessness, passions) and activities of mind, speech and body (yog).

1st Step: Stained perception aka *Mithyaatva*

A living being is ignorant about the real nature of self and the world. For example, a person with fever would report the taste of sweet milk as bitter or tasteless. Similarly, a living-being with false beliefs perceives the world and the self as being different than the *reality*.

4th Step, Awakened state - Clarity aka *Avrat* is attained when stained perception is given up in the 1st step by letting go of passions (of sheer-bondage state). A living being chooses to see the reality. One constantly ponders on the true nature of the world, karmas and of the self and recognizes all the seven elements of reality.



3rd & 2nd Steps Return to falsehood

A living being may fall down to 1st step of stained perception from the 4th step of earlier clarity when old beliefs begin to surface again. Now a living being has a jumbled approach to the world where one's perception is mixed (may or may not recognize reality). This is the 3rd step aka *Mistr*. Also, passions begin to rise and clarity is completely lost on the 2nd step aka *Sasaaidan*. The person concludes back to the 1st step of false perception.

5th Step: Only Partial true-conduct aka *Desh virat* By giving up passions (of *Semi Allowance state*) living being's conduct is according to the perception of *reality* as attained on 4th step (this is known as true conduct). However due to high variability of passions (of *ultimate Allowance state*) it cannot stick to the principles at all times. For example, non-violence will be practiced by not harming another willfully. However, on being attacked or threatened one might feel justified to defend oneself with whatever means available.

At any given time, all living-beings can be identified to be in one of these fourteen steps. These steps of inmate qualities describe a living being's steps towards purification of perception, emergence of innate qualities and finally attainment of Soul's natural state (Siddh).

An outwardly living-being is at the lowest step with false perception and beliefs. As focus shifts from outward to one's non-material inward nature, one begins the path to purity and progresses towards higher steps.



6th Step: Ultimate true-conduct aka Pramatta-virat
There is no thought of any violence towards even one censed beings at any time as *ultimate avoidance state*. Passions have been given up. Major deviations might occur in regard to various rituals. Brilliance state passions are prominent from here until the end of 10th step.

7th Step: Careful true-conduct with alertness in every moment of day to day living aka Apramatta-virat

8th step: True-conduct when major passions given up (Only brilliance state passions remaining) aka Aprorva-karana There is improvement in direct experiences of one's Soul. Attempts are made to give up these passions.

9th Step: Auspicious feelings are maintained at all times and brilliance state passions (anger, ego and pride) are given up aka Anivritti-karana

10th Step: Direct experiences of the Soul with only five subtle greed passions withheld aka Sankshaya-karana which is also given up towards the

11th Step: Dropping down to lower steps

Due to lack of permanent clarity of the 8th step, the living-being climbs the ladder by controlling the passions instead of shedding them. Such a person lands on the 11th step aka *Upshesh-karana*. However, **passions (cMKPs)** begin to rise again and in moments one drops inwards lower steps. May fall to 8th or as low as 1st step.

12th Step: Experiencing of one's Soul becomes powerful and all cMKPs are ridden completely aka Kshetra-kashaaye A living being lands on 12th step by skipping the 11th step.

13th Step: Infinite powers of Soul gets expressed (Infinite-knowingness, potential perception, bliss) **Arhant state is attained** aka *Sayog keval* state (enlightenment) which is pure state of living and living.

14th Step: The becoming of Siddh by *Avog keval* state which takes place when finally the physical body is renounced due to sub control of cMKPs, just to become Siddh.

Siddh One who has revealed all inmate innate qualities and is eternal !

Understanding the twelve steps

One step at a time
from the previous one

Step 1

Step 1

Step 2

Step 3

Step 4

Step 5

Step 6

Step 7

Step 8

Step 9

Step 10

Step 11

Step 12

Step 13

Step 14

Step 15

Step 16

Step 17

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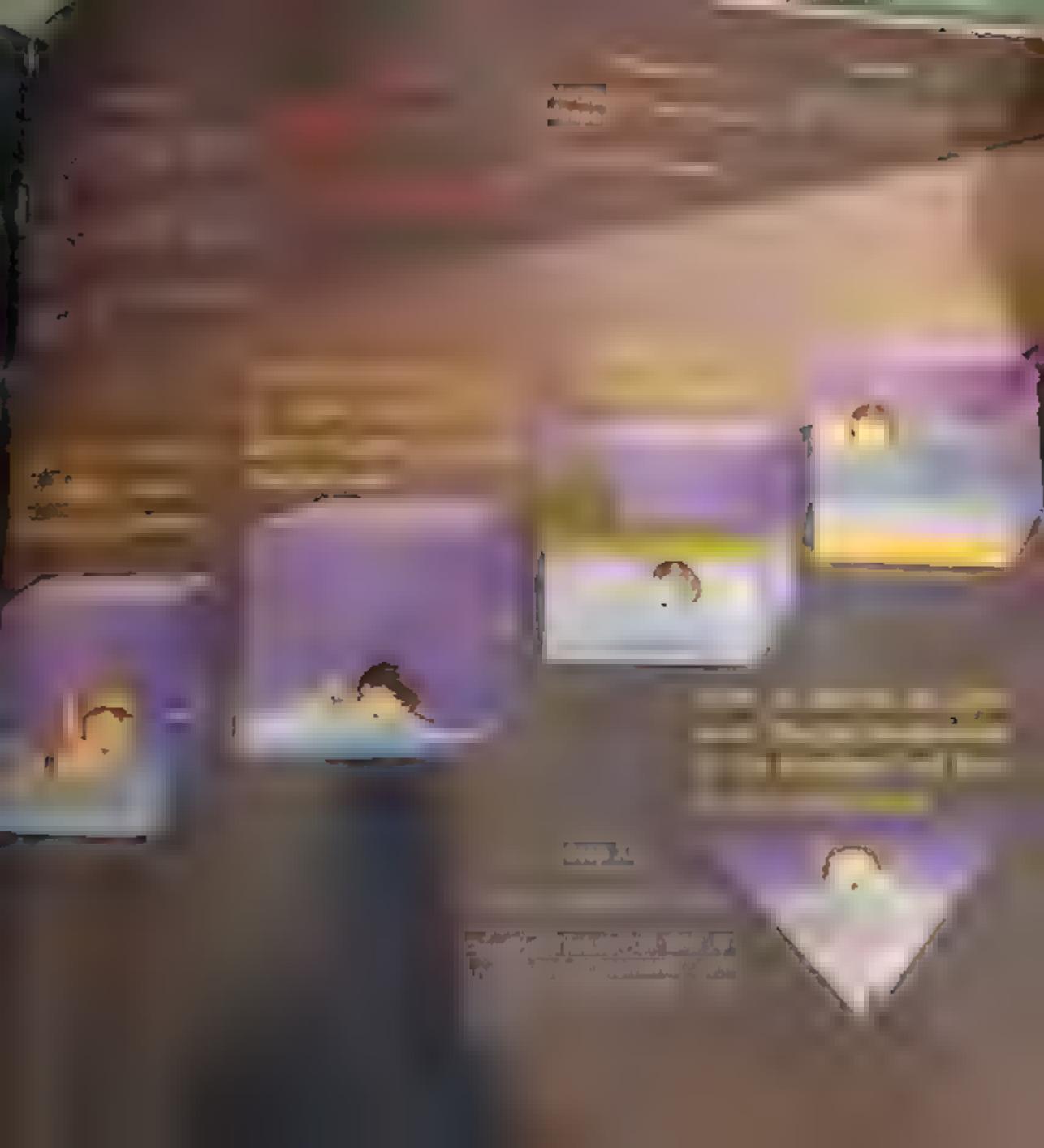
Step 306

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Step 310



Behavior of a living being in the fourteen steps

Step I : Worldly focus person
Such a person is engrossed in the worldly activities.

All passions are maintained for a prolonged duration

False belief dwells



Reduced range of desire for
style, colour, wealth and fame
One's own possessions is name

Step IV : The Awakened
This person has clear perception of reality.

Despite clarity about the self and nature of the world, one keeps possessions



Know that Step IV is not from worldly perception. It is the developed human called one

Step V : The Virtuous
The awakened person begins to apply the principles of the code of partial-vows of virtues

Step VI & VII : The Ascetic
The Virtuous initiates and takes deeksha, where the individual observes ultimate-vows with diligence

Becomes completely inward focused with no interest in the material world.

Experiences of innate qualities grow profoundly



Gives up house and every kind of external possessions. Spends life as an ascetic. This person is called as *Nir-granthi* - meaning 'without any knots'.

Step VIII-X : The Meditator
Gradually and intensely gives up internal possessions of passion



The person is called as *Nir-moosh*, i.e. without any passions.

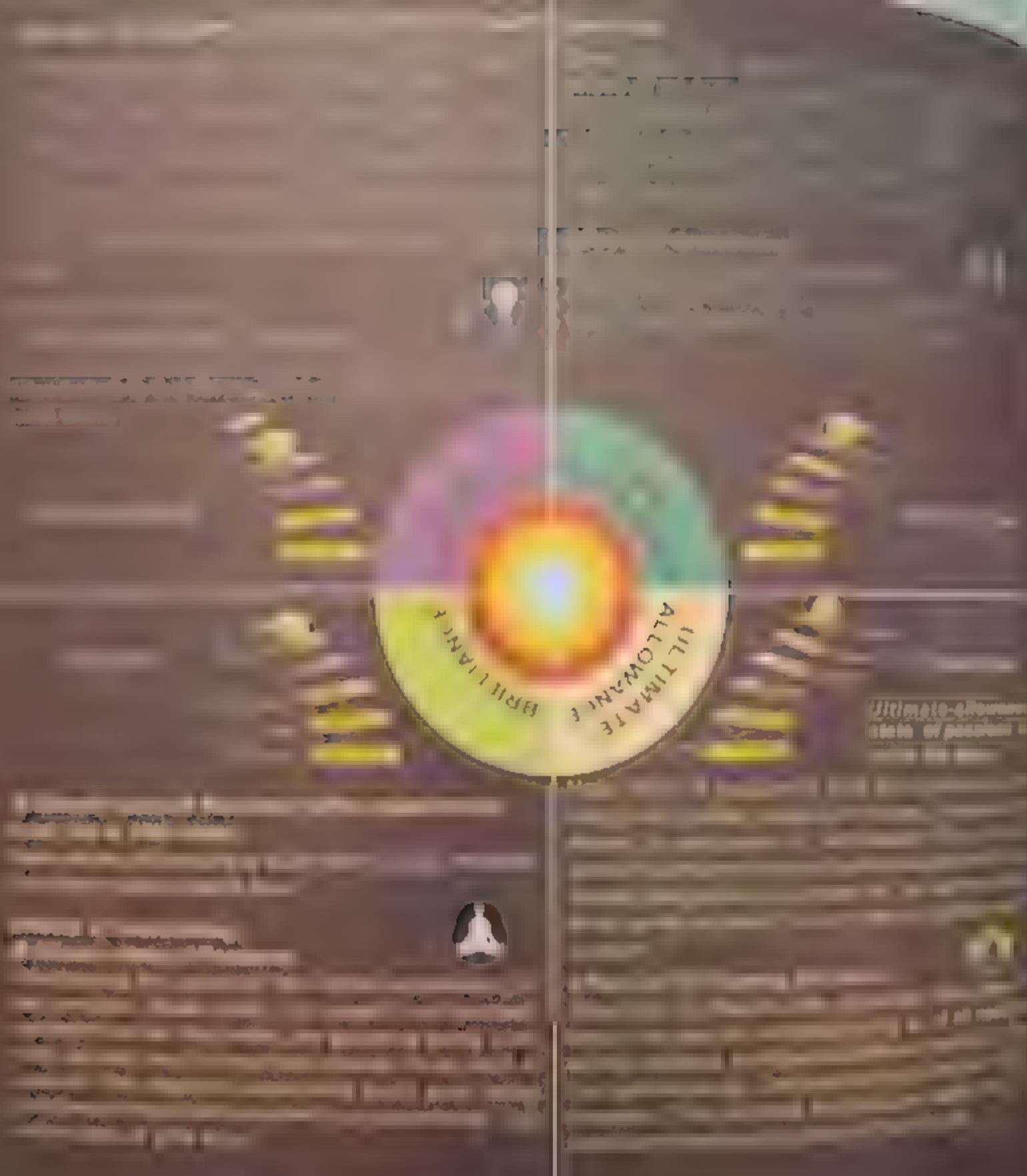
Step XII-IXV: The Omniscient
Complete absence of passions.
Experience of innate absolute bliss

All KPs begin to loosen their bondage with the Soul

Experience of infinite qualities.



Attains the state of *Amriti* (is known as *Veet-raagi*) at Step XII and *Siddh* after step IXV. The physical body is renounced and Soul becomes eternal

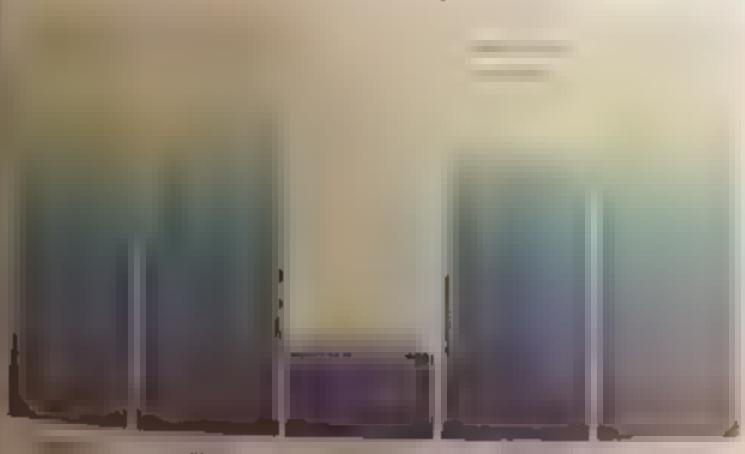




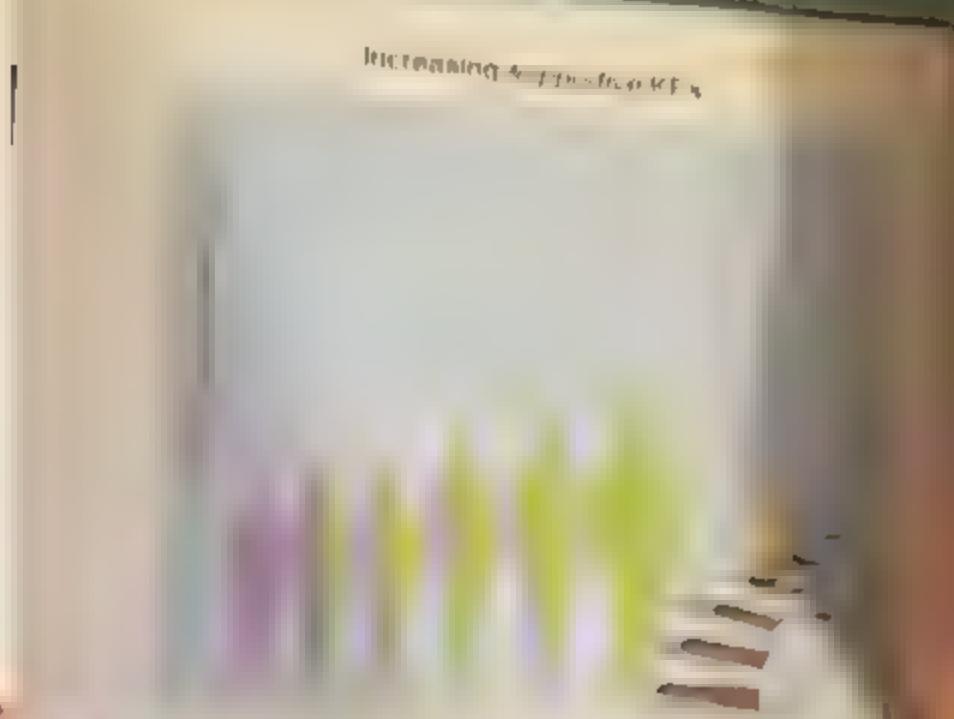
An individual
who is
free of KPs viz.,

Karm in fourteen steps

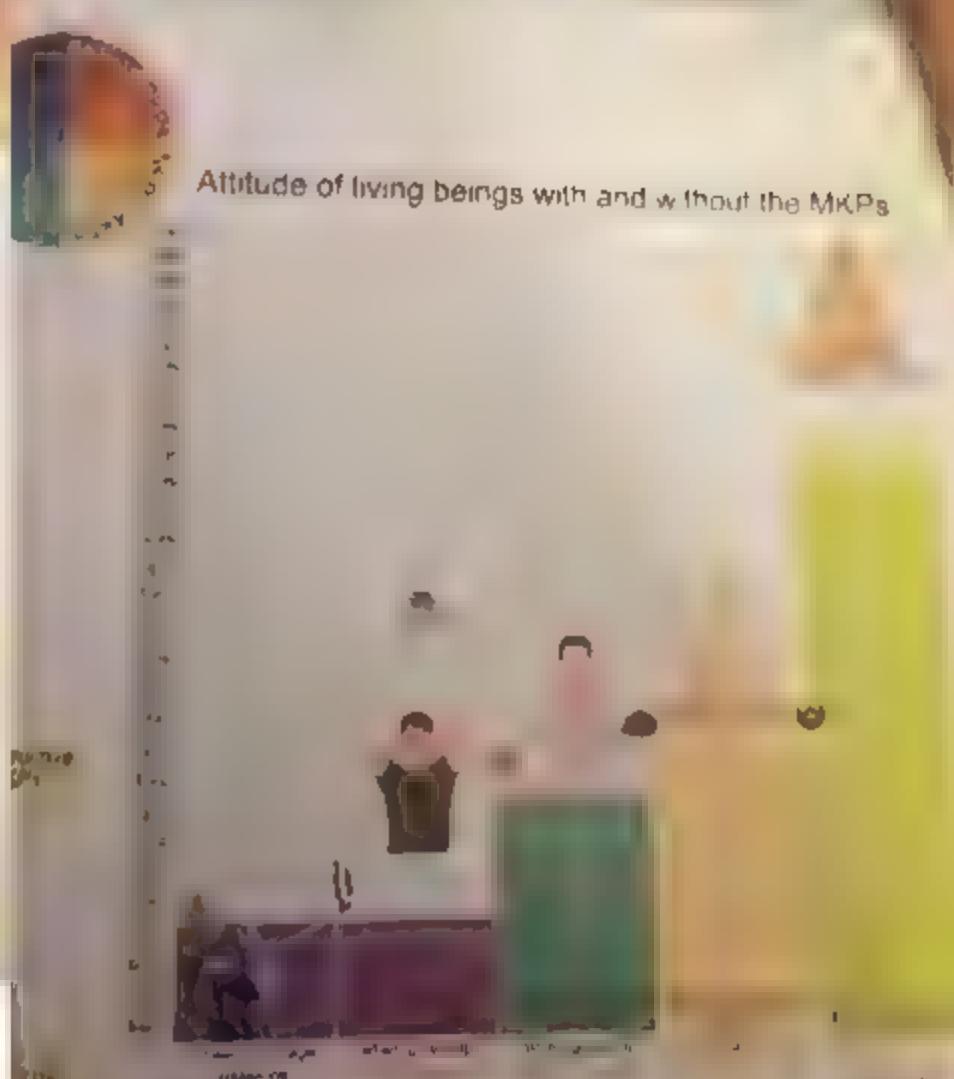
As the KPs are shed, specific innate qualities
the Soul comes into experience



14 steps of Karm



Attitude of living beings with and without the MKPs



Clarity

Three types of clarity

Summary of the erg's attempts



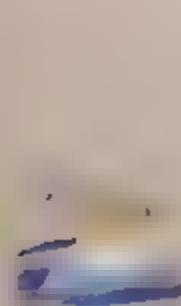
1 **Initiated Clarity aka Aupashamika clarity** – This is the first type of clarity to come in experience. When enough effort and determination has been put by a living-being to give up its *passion* (sheer-bondage state) and false beliefs then that being develops clarity in reality. This, initiated clarity is experienced for only a very short duration of time until that living-being's emotions are in check.



2. Permanent Clarity aka Kshaayik Clarity – This clarity is of permanent nature, where absolute faith and understanding in innate qualities of Soul is inherently maintained at all times by the inwardly focused being. Kshaayik clarity once attained, stays with that being in fullest form regardless of rebirth and death.

3 **Variable Clarity** like *ka* *ka* *shamik clarity* Most of wardly focused beings have *yopeahamik clarity* This keeps on varying over time pending on the efforts of faith in the reality It continues till the end of lifetime or it may continue for a few lifetimes and may completely go away

7th - 11th Steps
then drops upto 4th step



country



4 7
steps



Variable density



卷之三

Conduct which is of **awakened state** is a step towards **enlightenment**. An enlightened state is only when this **awakening** is applied to everyday conduct. Such conduct is then known as **the party** which the **awakened ones** takes the **final step towards enlightenment**.

Five achievements upon clarity

*The process of becoming inwardly focus is described.
In this process the living being
goes through
five special achievements.*

The first achievement aka *kshayopashem labdhi*, is when the living-being increases its supportive KPs by choosing events which support it in its journey inwards, it starts to develop a true sense of self.

Secondly, the Living being starts to lessen its passions and its focus shifts towards the higher virtues. It starts to seek the meaning and purpose of life. This achievement is aka *wishuddhi labdhi*.

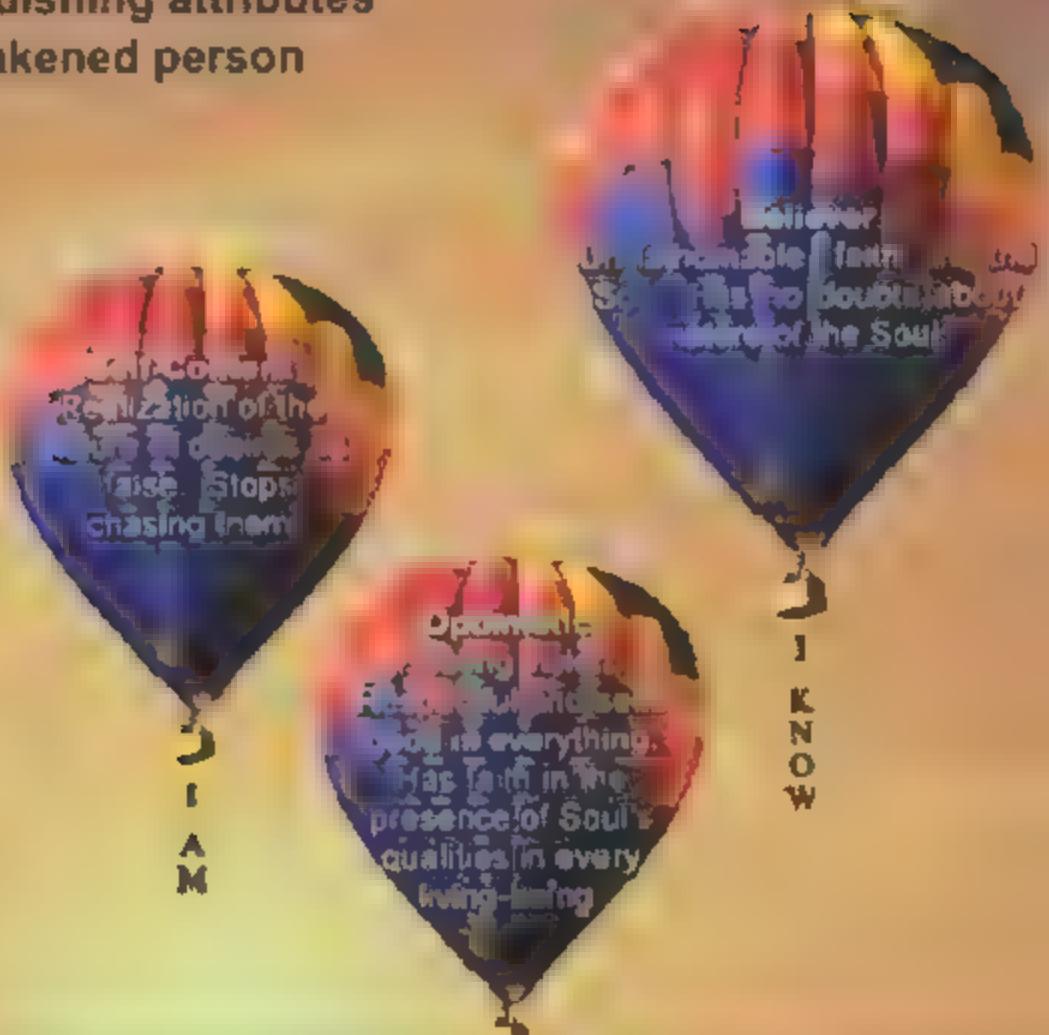
Thirdly, it gets guidance from arhants, virtuous gurus and tools which start to strengthen its true knowledge. This leads to increasing its purity and stops bondage of extremely negative karmas. This achievement is aka *deshna labdhi*.

Fourthly, it meditates on the knowledge gained so far. This achievement is aka *praayogya labdhi*.

As the Living being remains in this state, finally a cycle of poornity begins and it hits a point where it inherently realizes itself. This is the state of *semiyak-darshan* or inwardly focus, defined in this book as Clarity, the fifth stage, aka *kavann labdhi*.

HOW DO YOU KNOW YOU ARE AWAKENED

Eight distinguishing attributes
of an awakened person

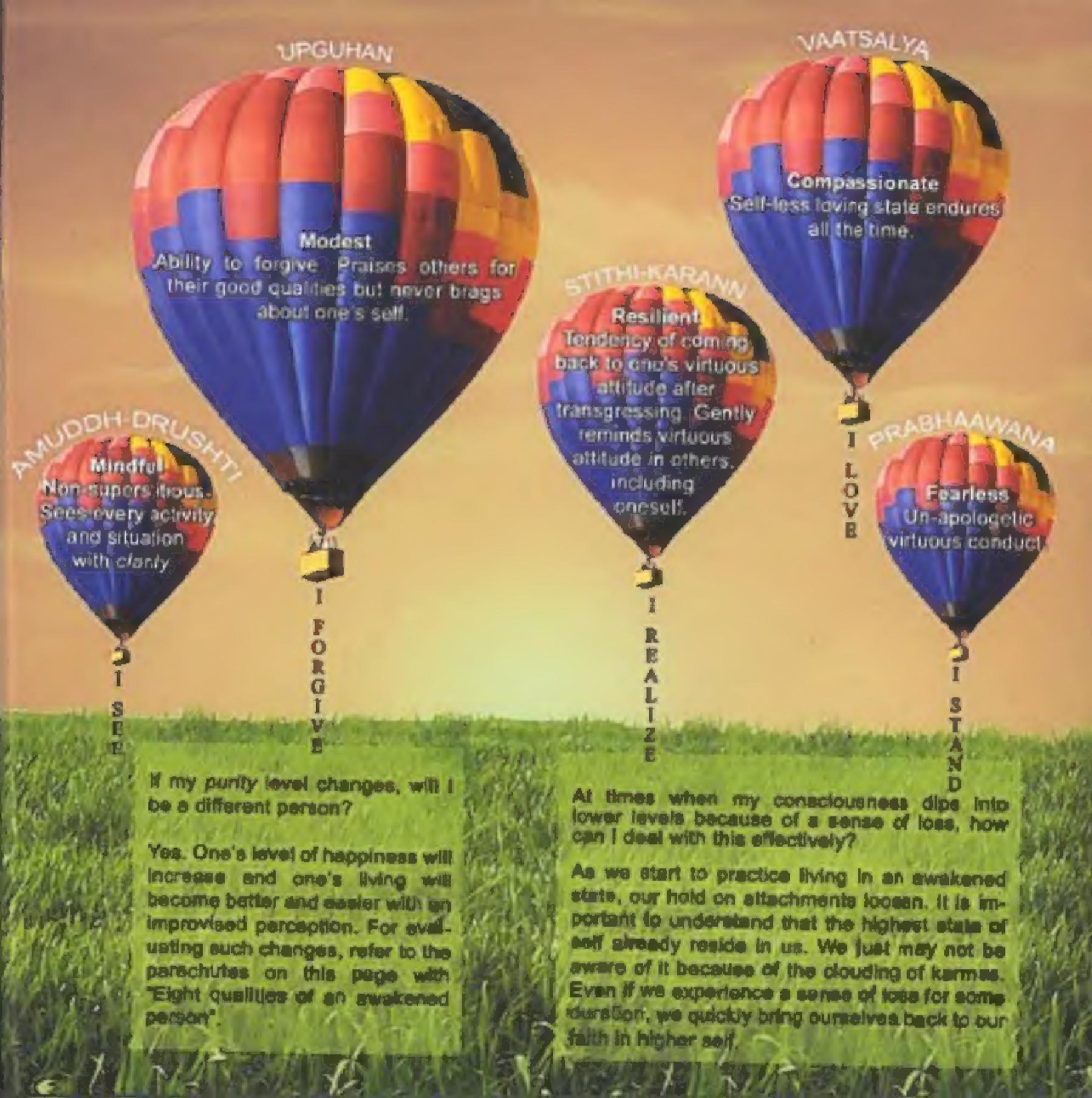


Why should I strive to raise my level of purity?

Purity is our Innate quality, which is hindered, because of the rise of passions in us. One's purity is retained by giving up of all the passions and cleansing of thoughts, speech and attitude. We all seek happiness in general. Seeking our higher self of purity is a guaranteed way to be happy.

What would you recommend to measure my level of purity?

We can check our level of purity by studying the ladder "Fourteen Steps of Innate Qualities". At every step our emotions play a major role. Understanding of states of passions and striving to get rid of them is one of the factors in assessment of level of purity.



UPGUHAN

VAATSALYA

Modest

Ability to forgive. Praises others for their good qualities but never brags about one's self.

AMUDDH-DRUSHTI

Mindful
Non-supersitious.
Sees every activity and situation with clarity

I
S
E

I
F
O
R
G
I
V
E

STITHI-KARANN

Resilient
Tendency of coming back to one's virtuous attitude after transgressing. Gently reminds virtuous attitude in others, including oneself.

I
R
E
A
L
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Z
E

PRABHAAWANA

Fearless
Un-apologetic virtuous conduct

I
S
T
A
N
D

If my purity level changes, will I be a different person?

Yes. One's level of happiness will increase and one's living will become better and easier with an improvised perception. For evaluating such changes, refer to the parachutes on this page with "Eight qualities of an awakened person".

At times when my consciousness dips into lower levels because of a sense of loss, how can I deal with this effectively?

As we start to practice living in an awakened state, our hold on attachments loosen. It is important to understand that the highest state of self already resides in us. We just may not be aware of it because of the clouding of karmas. Even if we experience a sense of loss for some duration, we quickly bring ourselves back to our faith in higher self.

How we self-sabotage our awakening : FEAR

Fear is created in our mind because of the false perception of reality which could be events from the past or of unknown future. When operating from fear, we lack ability to see things clearly and create illusions in our mind. This further takes us away from reality.

Fear may lead to resistance, lack of courage, biased reasoning, dependence on others, uncertainty, indecisiveness and chronic diseases to name a few.

Did you know: the seven fears are defined



Fear of lack of security - feeling insecure in situations or by others aka *ana-raksha bhaya*.



Fear of all of a sudden loss - like loss of loved one or things aka *akasmeet bhaya*.



Fear of loss of ones own life - also fear of old age aka *marambh bhaya*.



When we recognize our fears, we can work to overcome them and see our higher self. This is possible by realizing the seven elements of reality. We can then apply this state of clarity to our daily conduct. We must always keep in our mind that the quality of our Soul is constant.

Fear is just a state of mind! When I realize the seven elements of the reality, fear elopes!

Fear of loss of secrecy, intimacy or identity aka *a-gupli bhaya*.



Fear of mental and physical sorrows - like ill-health or mental discomfort aka *vedane bhaya*.

Fear of the future aka *par-bhav bhaya*.



Fear of failure in day to day activities and decisions aka *sh-bhav bhaya*.

Dharm Our true nature

Dharm is defined as the 'true nature' of a substance. For example, being hot is the dharm or nature of fire. Similarly, the innate infinite qualities of Soul is the dharm, the true nature of a living being.

A living-being in its purest state consists of four *infinities* (*perception, knowing, bliss and potential*), whereas the impure state consists of the state of Soul attached to KPs.

Dharm is also a path to realize our true self. Dharm is thus our responsibility. On the path of Dharm, one attains one's own inner states of *clarity* and *purity*, thus becoming awakened and enlightened.

*To become my true nature
is my dharm.*



- *Clarity aka samyag-darshan & samyag-jnaan* is having clear perception and knowingness of the reality, which is an awakened state of living being.
- *Purity aka samyag-chaaritr* is having a true-conduct.

The path of attaining the Soul's potential by removing all karmas with the understanding of the seven elements of reality and in-turn climbing higher and higher on the ladder of fourteen steps of innate qualities is Dharm.

Did you know: We are timeless beings When we think of our existence as limited to this present life time, our focus gets limited to the fears and wants of the current life only and sometimes the current situation only! We want security in our so called tomorrow.

Our focus is on worldly achievements and we wish to collect as much possible (materially). But when we ultimately come to know that we are not "one life beings" and that our Soul is eternal, our vision broadens and our focus turns inwards towards our Soul. We then give up botherings about the security and material gains of the next minute, hour or day, or even months and years and enlarge our beingness to encompass numerous life times: focusing on the upliftment of the Soul and attaining the purest state. This blissful state is only achieved by a few,...are we up to it?

*Sakal jneya jnaayak, tadapi nijaanand rasa leen
So jinendra jayavant nita, ari-raj-rahas viheen*

I bow to the Omniscient
- absolute knower of everything,
yet, living in blissed self!

Who conquered Enemy of passions;
Who cleared Dust on perception and knowledge;
Who overcame unforeseen Obstructions.